Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers"

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Vol. IX. DECEMBER, 1906 No. 12

AND the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Luke ii. 10, 11.*

When they saw the star, they rejoiced with exceeding great joy. . . . And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. *Matt. ii. 10, 11.*

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. *1 John iv. 9.*

510 Tremont Temple
Boston

Topics for 1906

JANUARY. — The South — Freedmen. Resources. Perils. Encouragements.

FEBRUARY. — The North — Alaska. Extent and Resources. Social and Religious Condition.

MARCH. — The Board of Directors. American Baptist Home Mission Society. Woman's American Baptist Home Mission Society. Administration — Methods of Work.

APRIL. — Romanists in the United States, Mexico and Cuba. Romanism in Citizenship. Danger of Romanism in America.

MAY. — The Indians. Duty of the Church. Work of the Government.

JUNE. — Anniversary Notes. W. A. B. H. M. Society and A. B. H. M. Society.

JULY. — The Foreigners. In Cities. Perils of Immigration.

AUGUST AND SEPTEMBER. — Intemperance. Its Effect upon Missions. Danger to New Sections of Country.

OCTOBER. — The Outlook for the Year. On the Field. Among the Churches.

NOVEMBER. — Mormons. Danger to Government. Danger to Society. Danger to Church.

DECEMBER. — The Treasury. Its Need. Our Obligation.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Items

THE salaries of teachers and missionaries for the month of October amounted to . . . $3,007.66
Total amount received in October 2,587.67
$419.99

How is the balance due on teachers' and missionaries' salaries, and the amount required for the running of the Alaskan Orphanage, with its sixty children, plus the other expenses of the work, to be met?

The solution of the problem can be sent to

GERTRUDE L. DAVIS, *Treasurer.*

One example is worth a thousand arguments.

— *Gladstone.*

Prayer and pain through faith in Jesus Christ can do anything. — *John Eliot.*

THE amount pledged in policies in the Coöperative Insurance Co. amounted, November 1, to $2,400. What about the remaining $7,600, which we must have before March 31, 1907? If our expenses each month are in excess of our receipts, our amount of indebtedness will be large at the close of the year. If we accomplish our aim, $10,000 in extra gifts, we shall close the year out of debt. Have you made your contribution to an *extra offering* this year?

The ECHOES' account for the year will close December 31, 1906. Please be sure that your subscription is paid up to date. Will the one in charge of ECHOES in each church increase the list of subscribers by personal effort?

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. IX. DECEMBER, 1906 No. 12

Editorial

A CORRESPONDENT in the American "*Home Missionary*" makes the following excellent suggestion for pushing "Home Missions to the front." He says, "Shake well before taking: this is essential for best results. *Preach* it up, *Pray* it up, *Talk* it up, *Work* it up. This will suffice for the shaking. Then *Take it up*, but don't fail to *Follow it up*, until every one has had part in the great victory." This is just the sentiment which ought to be advocated by the women of New England, regarding our Woman's Home Mission work. Do not forget that as a society we are depending upon the *pushing* of our work among the women of our churches. We have but four months more in which to secure funds for this fiscal year.

We would remind our constituency of the object for which our Society was organized. Our aim is to evangelize North America by missionaries and Christian teachers. As the years have gone by, one school, or mission station, after another has been taken under our supervision, until we now have the list as appears upon the sixteenth page of this issue. Each teacher and missionary is able to do this Christ-like service because of the individual work of the women of New England. When any number of women fail to make their offering, or it is diverted to other objects for any length of time, we have to drop some of our work. A great many women, as they hear of the hosts of foreigners who are coming into New England, forget the scope of our work, and feel that a large portion of the money raised in the local Circle should be used for the foreigners in our States and cities. We need to take long views and calm ones. Because we can see the great need of evangelizing the foreigners in New England, we must not forget that what holds true to what we can *see* is equally true of what lies beyond our vision.

Our Woman's Society has been working upon this immigration problem for a long time. It is not a new question. Indirectly, we have been doing it through the American Baptist Home Mission Society. This Society has for years been laboring among these incoming multitudes directly, in some of the New England States, and recently indirectly through the State Conventions. For every dollar raised by the State Conventions for work among the foreigners, the American Baptist Home Mission Society gives another dollar. That is, if the State Convention of Massachusetts should raise $2,000 for work among the foreign population, the Home Mission Society would give them $2,000 more. Our Woman's Society is aiding the Home Mission Society by supporting missionaries and teachers in the South and West, thereby relieving the Home Mission Society of work it would otherwise have to do, and enabling them to make their generous offer to the State Conventions.

Directly, we have in years past supported French and Swedish workers. At the present time we have an efficient Swedish missionary, and if we could find a competent French and Italian woman we would be glad to assume their support. Some may ask, why not take up all our work among the foreigners *directly*, instead of working through the American Baptist Home Mission Society? In all Christian work among the foreigners the emphasis is, and ought to be placed upon the work of evangelizing these millions through the pastors and missionaries who speak the language of these immigrants. Few of the women who come to us are qualified to act as missionaries. In view of all this we wish to urge the *women of our Circles not to divert funds*. The Negroes, Indians, Mexicans, Porto Ricans, Alaskans, and Cubans are just as needy, and demand our sympathy just as truly as the foreigners in New England. We *are* helping these foreign peoples, and we want to help all who need help in North America and throughout the world.

We urge each Circle to increase its gifts for our *pledged work*. Our Woman's American Baptist Home Mission Society is simply a union of Women's Circles in New England and our Women's Circles are made up of individual women. While the Woman's American Baptist Home Mission Society is organized for work among all the native and alien peoples of North America, and this society is dependent upon the Women's Circles who are organized for that purpose, let us, as Circles, be loyal to the pledged work of our Woman's American Baptist Home Mission Society. Sisters, "Preach it up; Pray it up; Work it up; Talk it up; Take it up; Follow it up." Then shall we make the year successful.

Lake Mohonk Conference

THE twenty-fourth Annual Mohonk Indian Conference was held at the "Lake Mohonk Mountain House," Lake Mohonk, N. Y., October 17, 18, and 19th. It was a rare privilege to be one of the company who gathered in that delightful home, and to listen to the words of those who from experience can tell of the conditions and needs of the American Indian, and — in recent years — of other dependent peoples, from Porto Rico, Hawaii, and the Philippines. In the words of Rev. Lyman Abbott, one principle was taken for granted. It was "That the United States, in dealing with any dependent race, must act, not for its own benefit, but for the benefit of its wards. In other words, the position of the United States was regarded as that of a trustee."

Mr. Smiley invites to this conference only those who have expert knowledge of the subjects discussed, and have facilities for disseminating the conclusions of the expert body. Two sessions were held each day, morning and evening, and Mr. Albert K. Smiley, the generous host, who has made such a gathering possible through all these years, was present at every session. Quiet and modest, when he took part in the discussions, his utterances proved his deep and intelligent interest in our dependent peoples. He expressed the hope that the Indian problems would be solved during his lifetime.

Dr. A. S. Draper, Commissioner of Education of New York State, served as presiding officer, and Dr. William Hayes Ward, editor of the *Independent*, as chairman of the business committee. It would not be possible to give the names of all present, but the presence of missionaries and Indian agents from the Indian fields, and representatives from Hawaii, Porto Rico, and the Philippines added much interest to the occasion. Dr. Lyman Abbott, of the *Outlook*; President H. B. Frissell, of Hampton Institute; Francis E. Leupp, Commissioner of Indian Affairs; President W. L. Slocum, of Colorado College; Dr. Merrill E. Gates, Secretary of the Indian Commission; Hon. Frank W. Hatch, ex-Justice of the Supreme Court; Dr. Sheldon Jackson, of Alaska; President Charles E. Meserve, of Shaw University; President J. M. Taylor, of Vassar College; and many others participated in the discussions.

The report of the committee appointed last year, to examine and consider the status of religious work among

MR. ALBERT K. SMILEY

the Indians, was read the last morning of the conference by the chairman, Rev. W. W. Slocum, D. D., of Colorado College. Dr. Slocum stated that the present movements for the religious education of Indians was totally inadequate, and the results small and unsatisfactory. He quoted from many letters received from missionaries and teachers in the field testifying to the very slight amount of missionary work done by the various denominations among the different tribes. The report closed with the following recommendation by the committee:

LAKE MOHONK HOUSE

"1. That a much more substantial effort be made to examine into the actual conditions of Christian training among the Indians.

"2. That the effort be made to secure coöperation among many Christian denominations.

"3. That a careful examination should be made to

know how the work of Government schools can be supplemented by distinctly religious training.

"4. That more hospitals be established among the tribes by religious bodies.

"5. Recommends the distinctive work of the Young Men's and of the Young Women's Christian Association as being of special value."

We cannot adequately describe the natural and artificial beauty of this wonderful mountain resort. Five thousand acres of land are included in this estate, with about sixty miles of excellent roads. As the stage-coach leaves the valley and winds up through the woods, with the autumn foliage glistening in the sunlight, bits of rare scenery meet the eye at every turn. When near the summit of one of the higher of the Shawangunk Mountains, we find ourselves beside the beautiful Lake Mohonk, one thousand two hundred and forty feet high, and get our first view of the hotel, as it rises from the lake, surrounded by the gray rocks. One is reminded of the castles of the Old World. Amid this wonderful scenery the guests spent their afternoons in drives and walks where surprises greeted them at every turn. Within doors was the privilege of meeting men and women capable of grappling with the great questions which confront us as a nation in the care of these dependent peoples, and suggesting ways of bettering their condition. No wonder we came down from this "Mount of Inspiration" with fresh courage to take up the work of saving the needy ones of North America.

THE resolution excluding all children of Oriental descent from the public schools of San Francisco and the provision made for the attendance at a school set apart for them, was carried into effect by the Board of Education of that city, on Monday, October 15. The Korean and Chinese children obeyed the order of the Board, but the Japanese kept their children at home and presented a protest. This action of the San Francisco Board of Education has aroused great indignation in Japan. The Japanese ambassador at Washington has made an informal protest to the State Department, and has expressed his conviction that the action is in violation of the treaty of 1894, between the United States and Japan. The matter has been considered by the President and his Cabinet, and Mr. Metcalf, at present Secretary of Commerce and Labor, has gone to San Francisco to make thorough inquiry into the causes of the exclusion of these children.

As San Francisco is made up of all nationalities, and children of Irish, French, German, and Italian immigrants enter the public school without opposition, this action of the San Francisco School Board is deservedly censured. It is un-American and unchristian.

[illegible] two and one half months after the terrible experiences of earthquake and fire, San Francisco was the most orderly city of the Union. The saloons and liquor stores were closed, and violence and crime were unknown. About July 15th, these saloons were opened by permission of the city government. Since that the city has been living under a reign of terror. In eighty days, eighty-three murders and assaults were registered in police records. A committee of one hundred citizens have been appointed and propose to investigate the whole situation. One hundred thousand dollars is being collected by the business men of the city to carry forward these investigations. We sincerely hope, and let us earnestly pray, that this committee may be successful in its efforts to purify a corrupt city government. "Woe to him that buildeth a town with blood and stablisheth a city with iniquity."

Lodge Grass, Montana

SOON after I got your letter in early September, I attended the Montana State Convention as the representative of the Mission. I hadn't expected to go until three days before I was to appear, and as I must teach school up to the morning of leaving, it seemed rather foolish to attempt it. But it was the Lord's work, and I believed He would give the needed inspiration if I did my part, neither did He disappoint me. My expenses were all paid, and the work brought before the Montana people as well. Truly, when we feel weakest and most dependable, the Lord then shows His strength. I at first refused to go, but thought of your letter, and your wish I might be able to do some such work next year, and decided to go and prove myself whether I made good or fell down at it.

The short Northwestern summer is far over, and our school has been one month on its way in this year's work. We have begun with four new ones, and there is every prospect of a promising ten months. As I look back to this same time last year and see the Then and Now, things look very different. I did not know the children, they did not know me, and like all children they had to have the fun of trying the mettle of their teacher. They came in for some of the trying process, it might be said. Yet corporal punishment is seemingly unnecessary. Lax as is home government, they will obey when made to understand they must. But as we begin this third year we are old acquaintances, tried friends, and proud of our day school, the only one among the Crows. Could these people have their way and room to accommodate them, there would be many more with us, as they like a day school. They can thus keep their little ones at home with them, whereas otherwise they must part with them at five years until they are eighteen.

It is one of the hardest matters to get at who the real father and mother of a child is, they give away and adopt so much. Not long since, one of the girls was doing her after-school detail work; a man came in, and talking very affectionately to her, turned to the teacher and said, with his hand on her head (the girl's), "Me papoose, my little girl, me him fadder." The person in question seemed properly impressed with the information, but in her own mind was dawning an understanding of the girl's character. Upon his departure, the girl was further questioned, and his statement verified that "He is my *own* father, and my mother is" — mentioning a certain woman, the wife of a

man who is the real father of another girl in school, who is the adopted daughter of — man the foster-father of — well, until the girls became a tangled mass of relations and gave up in despair. Well, as I said, that had the dilemma of the girl's propensities solved, but a month later discovered that the ones who were her adopted parents turned out to be her own blood father and mother, and am again at sea. When asked why they give away and adopt their children so, they reply, "Why, all Indians do," meaning the Crows. Custom is a link that holds the Indian in its chains and prevents much his progress in self-betterment. He will not do much, or for long, a thing that brings upon him the ridicule of his people. Among themselves they are a gregarious people, and that answers in part the question of why they do not live in separate families and houses. I believe they realize they do not need to clanize or live in villages for their protection, but the old habit is inborn in the old that remain, and they influence the young. They can the more effectually do it as there is a respect, a reverence for old age that could well be patterned by many whites. Two classes rule the camp, the home, cara-ca-tas, and e-sa-ca-ca-tas, the grandmothers and grandfathers, and the children. Their wish is law; when *they* cry, that spells weal or woe for the question in hand. For instance: A certain boy was wanted to go to a place with a responsible party, expenses paid, and a trip that would have been beneficial, and a white boy so situated would have accepted with celerity; but the grandmother vetoed it. This was not known until the camp was visited, and the writer asked the boy who it was did not want him to go. He replied, "That feller," and looking around "that fellet" proved to be wearing dresses, cranky, and wiping off the tears with a grimy hand, and a grimier sleeve. She had scared the child into believing he would get very sick and might not come back. The next boy approached demurred, but for various reasons hastily decided he wanted to go, and then his father and mother did not object. The baby is the king, the arbiter in reality and not in sentiment or name only. One youngster of three deprives his infant sister of her proper nourishment, and the mother, when remonstrated with, replied, "He cries." Sufficient. A few weeks ago a man, his wife, and older daughter got up at eleven o'clock in the night, went out in the pasture, caught a horse, which was saddled, and little five-year-old placed on it. Pater, mater, and filia proceeded to walk three miles on a dark night, with the river to cross twice, to a camp where the little one wanted to go. Just because she woke up and cried to go there. She was neither sick nor ailing. In fact, ate a lunch after her arrival there. She is in school now, and her father's request was, "Be easy with her, she is just a little girl." Yes, but need it be said she is spoiled?

Though but adopted children, they are loved as much as though they were their own. The term stepmother is unknown among them. A child knows not what punishment is from its elders.

Our aim is not to make them despise their race and customs, but to keep all that is good in them; to lead them to God and a useful and successful life. While the soul is paramount, it is sought to teach also the methods and manner of an honest material living.

Trusting we may receive the hearty support of the New England people in our work for the coming year, for this people who, though lost in sin, are by God's grace susceptible to the Gospel and are thinking seriously of the "Jesus Road." Two have lately signified their desire to enter the church.

October 5, 1906. LUCY K. HICKS.

Porto Rico

AFTER my vacation in the United States, I am glad to be again in Ponce, and at work, with much more ease than could have been expected after such a damp, rheumatic summer at home. Here the rainy season continues till November, but it is very pleasant to have the daily showers in the midst of the intense heat.

Miss Alice Shorey, of Baltimore, Md., came with me,

MISS ALICE A. SHOREY

appointed by our Board as assistant in the Ponce mission work. She is studing Spanish, and absorbing, daily, something of the newness and strangeness of the conditions and customs here. She is quick to observe and anxious to learn, and her cheery presence in the little mission cottage and in the homes where we visit will attach many hearts to her. Yesterday, on returning home for supper, she said that one need never be depressed or homesick if visiting with the missionary from house to house. We had made a round of visits, with New Testaments and tracts, and the poor, unwholesome-looking shacks where some of the women lived made our cosy home seem sweet and restful.

Since my return to Ponce, on October 1st, five of our people have died. Two in La Playa, one in Ponce, one in Adjuntas, and one in Corral Viejo. I should like to write a letter just about these five — about Ramon, the middle-

aged believer who died alone but for the brethren of the church, who were with him to the last; Julia, the hard-working mother of five little boys; poor old Antonio, who, on a false charge of robbery, was arrested, and so injured by the police that he died a few days after, innocent, as has been since proved; the youth Juanito, of the little chapel given by Mrs. Ellen A. Harwood, of Newton, Mass.; and lastly, Paula, the sweet deaf child of Adjuntas, baptized a few months ago, and an earnest little Christian. "These all died in the faith," and it is well with them, we know.

The two first named died in La Playa, the port of Ponce, and the cemetery is near the seashore. As we stood at sunset, beside the two graves, the horror of the holes dug in the black ooze, and partly filled with water, would have been unbearable to us, if Christ had not come to live, to die, and to rise again among men.

Our women's study last week was about "The glorious liberty of the sons of God," and we spoke of the difference that has come to the feelings of those who believe in Him, with regard to the act of dying. They are freed from the great fear of death which used to possess them, and it is good to see how contentedly they go down into the Valley of the Shadow.

During the absence of Mr. and Mrs. Rudd, who are in the United States for a few months, the assistant native pastors, and Mr. Sroyer, of Coamo, are attending to the interests of the churches on our field, and I keep busy, with plenty to do. Just now, politics are interesting the people, before the

MISS MAGGIE HOWELL
Santiago, Cuba

island elections on November 6th. We try to teach our people that in this work of looking for those who are out of Christ, and of nourishing the life of the churches, there are neither Republicans nor Unionists, but party feeling runs high outside, and there will be sore hearts and sore heads before the 6th of next month.

When my horse gets well, I shall go out to the country places again, but he is too weak and miserable to pull the phaeton now, and some say he will die. I have had him brought down from the mountains and am taking care of him in my courtyard, as he is a safe and gentle beast and most necessary in the work. In Ponce, some children have strayed from our Sunday school, and I am busy looking them up, the key to the situation being in the hands of the parents at home.

Through this letter I would like to greet the societies and Sunday schools interested in our Porto Rican work, and to ask them to be very earnest in their prayers and work for our mission. If you could come here, you would see how we depend on your interest, and what faith these simple Christians have in you.

In our cottage there is a little room this year for guests, as I have no schoolgirls staying with me now. I wish that our dear Secretary, Mrs. Reynolds, might be the first to occupy it. Her coming here would be of real importance to your interest in the Porto Rican mission work, and our women would like to look into her face. That I should be most glad to have her with us does not need to be told.

The Mission Board very kindly extended my leave of absence this summer, adding six weeks to the time I had set for my visit at home. The months in my home were deeply shadowed by a great loss, and the shadow still touches all my days. But I have come back to Ponce much stouter and stronger than when I left, and from eight in the morning till nine at night, with the noon hours for rest, I keep steadily at work. I hope Miss Shorey will write some of her impressions of the mission work before very long.

JANIE P. DUGGAN.

Ponce, P. R., October 21, 1906.

Anadarko, Oklahoma Territory

THREE souls have been won for Christ during the past month. One schoolgirl and two young women. A large crowd of Indians witnessed the baptism on last Sunday afternoon. This was Mr. Wilkin's first Indian baptism, and the first baptism here for several years. Many others are thinking, and we believe that God has a great blessing in store for the Wichitas. Oh, how our hearts rejoice to see them coming unto Him.

The attendance at the prayer-meeting, yesterday, was good, and it did our hearts good to hear them tell of God's goodness to them.

Every day is crowded *full* of work, and yet we do not find time for all we would like to do.

Mr. Wilkin's wound has been very slow about healing, and so we could not take the long trips to the Caddo camps, but have given our time in work with the children at the school, and at the Wichita camps.

Pray for us that God may use us more and more in winning souls to Him.

MRS. W. A. WILKIN.

November, 1906.

Nuggets

THERE is much valuable home mission material furnished by the daily press. Alert missionary committee chairmen can find items, both illuminative and instructive, with which to invigorate home mission meetings. The habit of scanning the daily press for valuable missionary news may wisely be cultivated. Paragraphs on the immigrant problem; on conditions in congested sections of great cities; on the evident need of evangelistic zeal as revealed by the untoward state of multitudes in our modern American life; on changing commercial and industrial conditions that have a bearing on Christian propaganda, are available for those who think and search.

We give below recent items from daily papers:

No nation can live unto itself alone and continue to live. — *Elihu Root*, in a speech in South America.

I return more deeply impressed than ever before with the responsibility which rests upon our nation as an exemplar among the nations, and more solicitous that we, avoiding the causes which have led other nations to decay, may present a higher ideal than has ever before been embodied in a national life and carry human progress to a higher plane than it has before reached. — *William Jennings Bryan*, in speech in New York on return from his world-tour.

The following from the New York *Sun* is one of the instructive items on immigration that has appeared during the past few months:

"It was a record breaking day for immigration yesterday (March 31), for 11,383 steerage passengers arrived. Most of them were Hungarians. The number of Jews and Russians who arrived was unusually small, but the Irish and 750 Portuguese made up for this.

"The huge crowd came on seven steamers. The Graf Waldersee brought 2,537, the Rhein 2,399, the Cretic 2,100, the Citta di Milano 1,298, the Pica 1,282, the Teutonic 1,017, and the Brooklyn 750.

"The biggest day for immigrants that the inspectors remember was when 9,000 arrived, but these didn't all land. The largest number recorded to have landed was 7,200. That was in March, 1904.

"Commissioner Watchorn thinks he can get through with them in two days. In the meantime half of them will have to sleep on board ship." — *The Home Missionary*.

TEN thousand people starve to death each year in greater New York, while nearly four hundred thousand dollars a day passes over the bars of licensed saloons in that city. — *Record of Christian Work*.

AT the end of life we shall not be asked how much pleasure we had in it, but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how love was served. Life is judged by love, and love is known by her fruits.

— *Hugh Black*.

IT is with a deep sense of loss that we learn of the death of Mrs. D. N. Robb, of Atoka, Indian Territory. Ever since 1888, when we first entered her home as a guest, we have held her in high esteem as a friend and Christian worker. A full-blood Choctaw, Mrs. Robb was educated at Wheelock Academy, and in 1872 united with the Baptist church in Atoka, and her home has been ever a place where Christian workers were welcomed. Not having children of her own, she has been instrumental in educating many orphan children, and fitting them for Christian work. Dignified and gracious, her good judgment, broad experience, and ready sympathy made her a wise and careful leader, and she has been one upon whom the Choctaw Nation has leaned in its trying experiences. In the church and the school, Auntie Robb will be sorely missed.

THE visit of Hon. Charles W. Fairbanks, Vice-President of the United States, to Oklahoma and Indian Territory was an occasion long to be remembered. At Atoka the train stopped a half-hour, and a splendid audience gathered to meet the party of distinguished guests. The children of Murrow Indian Orphans' Home were out in full force, headed by the noble missionary, Father Murrow, with a big banner bearing the name of the school. Mr. Fairbanks paid the grand old (old only in years) missionary a tribute of honor worth living such a life to merit. The school was a matter of great interest to the Vice-President, and Dr. Murrow was assured that everything in his power should be done to assist this institution which is caring for Indian children and helping old people of Indian blood.

IT is astounding to learn that the prosperous State of Pennsylvania tolerates the employment of from six thousand to twelve thousand children under the age of fourteen in the coal mines of the State, principally in picking slate from the coal breakers. In the glass industry little boys are roasted in the fierce heats at from sixty-five cents to one dollar a day. What kind of citizens are stunted and illiterate children most likely to become? Whatever jeopardizes the citizenhood of one great State indirectly endangers the standards of all. — *Boston Transcript*.

'TIS a good thing sometimes to be alone —
Sit calmly down and look self in the face;
Ransack the heart, search every secret place;
Prayerful, uproot the baneful seeds there sown,
Pluck out the weeds ere the full crop is grown;
Gird up the loins afresh to run the race;
Foster all noble thoughts, cast out the base;
Thrust forth the bad and make the good thine own.
Who has this courage thus to look within,
Keep faithful watch and ward, with inner eyes,
The foe may harass, but can ne'er surprise,
Or over him ignoble conquest win.
Oh, doubt it not, if thou wouldst wear a crown,
Self, baser self, must first be trampled down!

— *Exchange*.

The American Baptist Home Mission Society

Statement Extraordinary

THE seventy-fifth anniversary of the organization of the American Baptist Home Mission Society will occur in May, 1907. It will be an occasion of unusual interest and importance. It should be unclouded by any shadow of debt. It should be an inspiration for larger undertakings.

It is deemed fitting, as well as necessary, therefore, that the denomination be asked to signalize this event by *an increase of seventy-five thousand dollars* in offerings for home missions, before the close of the fiscal year, March 31, 1907. Let it be made in the spirit of thanksgiving for what has been accomplished during this period, and as a token of generous support for the future.

Every church, every Sunday school, every Young People's Society, indeed, all members of our churches, are asked to have a part in this, according to their ability and as God has prospered them.

The need of this is great and urgent. The indebtedness of the Society, November 1st, was $210,000, of which $46,000 was brought over from previous years. Also, receipts from legacies and annuitants deceased are much less than those of last year. The financial condition is of deep concern to the executive board. Immediate or adequate retrenchment is impossible. Advance rather than retreat is the call of the hour.

It is hoped that the $75,000 asked for, in addition to the usual receipts for the rest of the year, will enable the Society to close this seventy-fifth year of its history with gratitude and renewed confidence in God and His people and with fresh courage for its ever increasing tasks.

By order of the Executive Board.

HENRY L. MOREHOUSE,
Corresponding Secretary.
E. E. CHIVERS,
Field Secretary.

312 *Fourth Avenue, New York City,*
Nov. 12, 1906.

WHY should a Christian be interested in missions? Let us venture to answer that question simply and conclusively by saying, Because he is a Christian.

Editorial Notes

HERE are some questions worth considering. Why should a Christian be interested in missions at home and abroad? How much do I know about the missionary work of my denomination? For example, suppose a friend were to ask me, What is your Home Mission Society doing in Cuba? Have you any churches there? How many? Have you any schools? Is your Woman's Society helping support any teachers there? Or suppose the question were concerning the number of schools among the colored people supported in part or wholly by our societies. What could I say about their number of scholars, the kind of work done, and so forth? Is there an Indian work? Have we any missions among the Italians, the Slavs, the French? Does the Home Mission Society aid struggling churches to build homes? Try yourself with these questions. And if you do not subscribe for the missionary magazines, then ask yourself why, and send for sample copies, so as to know at least what you are missing from month to month. When one dollar will bring you the regular visits for a year of *The Baptist Home Mission Monthly*, the *Missionary Magazine*, and *Home Mission Echoes*, few can say they are too poor to keep posted as to missions and the progress of God's kingdom.

THE time of Christmas greetings has come around once more. Are there any souls that are giving glad greeting to the Christ for the first time because of your effort? That would make this a happy Christmas to you indeed. You are planning to make Christmas gifts to relatives and friends. Have you in your plans any Christmas gift to Christ, the best Friend? He said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

WE believe the women in our churches will see to it that, while the other causes are not overlooked or slighted, the offerings for the work of the American Baptist Home Mission Society are materially increased this year, in order that the Society, which celebrates its seventy-fifth anniversary next May, shall not reach that meeting with a debt resting upon it. Let every one help a little, and the crippling of the great work can be prevented.

Our First Duty

BY THE EDITOR

EVANGELIZATION is the mission of the Church. If you assent to that, then you admit that, as a member of the Church, it is your mission. Who, then, are the unevangelized? You think at once of the heathen abroad, and the Negroes, Indians, Mormons, and foreigners at home. But think, for a moment, of the most difficult of all the unevangelized to reach with the gospel — most difficult and yet the nearest. This class is not foreign, Indian, or Negro, but white American, born of Protestant American parents. There is a large and growing element in all parts of the country that is properly called "unchurched." There is no more inaccessible element in the world than this. It is practically non-religious. It is neither Christian nor pagan. It is not interested enough in religion to be even skeptical or atheistic. It is simply non-religious, self-satisfied, pleasure-loving, money-making. Sunday has no meaning to it except as a holiday to be used for pleasure. Worship has no place in its life. Church is forgotten. Sunday is treated with neither reverence nor respect. Sunday laws are deliberately violated. This great host of men and women, young and old, rank commonly among the respectable members of society. They simply seem to have lost conscience and all sense of the claims of God upon them. It is easier to reach the poor foreigner with the gospel than this respectable, non-Christian, indifferent, gospel-familiar and gospel-hardened American. The class is confined to no locality. If anything, it is more numerous proportionately in the rural sections than in the cities. It is a problem everywhere.

This is the nearest field, and a vitally important field, for our evangelistic endeavor. It is the field in which every disciple of Jesus must do some personal work, if our churches are to make progress. Only by individual effort, wise and apt and divinely guided, can this great unchurched mass be brought within the gospel influence. For the conversion of these unevangelized people — our friends and neighbors and companions it may be — we have a personal responsibility. When Daniel Webster was approached by a young preacher who had delivered a flowery discourse in the hope of winning a compliment, the great orator said to him, "When you preach the gospel, make it personal, personal, personal!" Make this matter of evangelization personal. It is the duty of every Christian to be in a real sense a missionary, an evangelist. Of course this does not mean that every member of the church is to start out on a talking crusade. There must be the utmost tact in this matter of personal service. But it does mean that each member should be on the watch for the opportunity to reach some life through some avenue, and alert to seize the opportunity when it comes. In discussing this subject a friend of wide experience said to the writer, "There is not enough of personal approach. We do not make the opportunities to speak on religious subjects with our associates. When Christians are awake on this point, we shall find people ready and eager to respond." Is not this true? Take it in your own case? How many times in

ITALIANS LANDING IN NEW YORK

the past year, or in all your Christian life, have you spoken directly to any one on religious topics? What personal influence have you exerted?

Here is where we begin, then. Not with the more remote classes of the unevangelized, but with the nearest — that to which, except as to our religious life, we ourselves belong — the natural one for us to reach. In spite of the difficulty, we must try to carry the gospel in winning way to these unchurched masses. If they will not come to church, we must go to them. We must convince them of our genuine interest, and above all of our genuineness. We must live our religion, and let that make its powerful appeal. Study your community; find out who the unevangelized are; learn how you can get access to the people who need the gospel you have to give; pray God to open the door of opportunity before you, to give you vision to see it, and grace to enter it. This would mean revival and conversion, and in a multitude of cases the beginning of the needed work of saving our country.

One cannot speak too strongly upon this point. It is necessary to consider the incoming foreigners and to provide missions for them. It is Christian duty also to evangelize the Indians, who have been so hardly treated by advanced civilization. It is Christian, indeed, to see the whole mission field, abroad and at home. But it is possible to engage in this study of missions as related to these various peoples, and fail to recognize the absolute need of evangelizing those among whom we immediately live and move. Our very interest in what we call missions may blind us to this direct home mission — sometimes for us beginning in the home literally, with our own family. Think first, then, and prayerfully, of your own immediate field and its needs, and see if you cannot plan some true evangelism that shall bring results among your neighbors and friends who now have nothing to do with the church of Christ.

The Advancement of Colored Women

THERE could be no better time than the present, when the race problem is so acute in the South, to read thoughtfully what Mrs. Booker T. Washington has to say concerning the advancement of the women of her race. The following words are from an address delivered by the wife of the man — Booker T. Washington — who has done and is doing so much for the best interests of his people, and who is himself one of the best illustrations of what education and opportunity do for the colored people:

"There are 2,600,000 adult women illiterates in this country," says a recent Southern writer. To be sure, this does not mean that all of these women — mothers of our boasted American civilization — are Americans of color, but it does signify that a very large majority of this number belong to what some people call the "child" race. As long as this state of things exists, there will be sore need of help in the form of time, strength, patience. I say patience, because I sometimes fear that many people who were at one time interested in the education of colored people have grown impatient. They do not regard the strides made by us as sufficiently rapid. They want to see us do in thirty or forty years what the rest of the people of our country have taken hundreds of years to do. They imagine that we ought to be more capable than other races, and why? Simply because they do not stop to think of what we have had, and still have, and will have, for years and years, to overcome.

My interest is in the race at large, — men, women, and children, — for all must somehow pull up together; but I speak especially for that part of the race to which I belong, — the woman, the mother, — the one who more than any other is held accountable for the rearing, the honest development of the child, the citizen, the father; the mother of the coming generations, the mother living in these days when more is expected of us, and ought to be.

There are 8,840,789 colored Americans in our country, and 4,447,568 of this number are females. These women live in all parts of the country, all the way from Maine to Mississippi, on plantations, in the smaller towns, in our great cities. Many of these are intelligent, many more are ignorant. Some are well off in this world's goods, some are exceedingly destitute, even beyond your conception. Last spring I came upon a woman about fifty years of age. She seemed much older. She had been struggling with the care of a consumptive daughter, who had just died, leaving three small children for the grandmother to care for. This woman lived in a small, open, "mud daubed" cabin, with no windows at all. She had no furnishings except her two beds and a few things to cook with. The children were all too small to be of the least help. The woman had a cow which she had sold for a coffin. She worked every day, when she had the strength, for fifty cents. Out of this she paid her rent, a dollar a month, fed and clothed these children and herself and a deaf and dumb son. I met this woman the last of June. She said: "Mrs. Washington, I get along very well, but I wish I had a biscuit. I have not had one since Christmas." To my query: "What have you had yesterday and to-day?" she answered: "I have had some sweet potatoes." This story of hungering for a piece of flour bread went straight to me. But back to my sentence unfinished. Some of these women are good, just as pure and true as any woman can be, despite the fact that a woman could write in one of our reputable journals and declare that she cannot conceive of such a thing as a virtuous colored woman. But, alas! some of these women of my race are bad. They are only human.

We can make no proposition which will hold absolutely good of these and many essentially different groups of colored American women. It is a task which I shall not undertake. A task to which Burke referred when he said no man can indict a whole race of people. We cannot find the average colored woman any more than we can find the average woman in other races. The most any student will be able to do will be to estimate the size of the various groups of colored women. This is not even sufficient. The influence, efficiency, significance of one superior woman's life

may be of far more value than that of a dozen drudges, and hence the statistical method could not do justice to this very human problem. Statistics negate individuality.

The census each year brings to us information that testifies to the gain in the life and activities of the colored population and of colored women especially. In the last census 1,095,774 colored youths attended our schools over the country; 586,767 were young women; 27,858 women as against 28,268 men were enrolled in school from two to three months; 160,231 women as against 136,028 men attended school from four to five months; and 227,546 women as against 187,173 men attended school six months and more. These figures only bring to our minds the already established truth that girls attend school more continuously than boys.

There are a hundred public high schools for colored young people. The census shows the enrolment of 3,659 girls as against 2,974 boys in elementary grades; and in secondary grades 3,933 girls, 1,634 boys. In these schools, 154 girls were enrolled in the business course, 792 in the classical course, 1,098 girls in the scientific course. In the industrial training courses there were 709 girls and 550 boys; 501 girls graduated and 177 boys finished in 1900 and 1901 from the high school course proper.

In the secondary and higher schools of the race there were 13,306 women and 9,587 boys in the elementary grades; 7,383 women and 6,164 men in the secondary grades; 740 women and 2,339 men in the collegiate course. In secondary and higher schools there were 17,138 colored students receiving the industrial training, of whom 11,012 were women.

These young people in black have not accomplished these results on "flowery beds of ease." The men and women of the older generations, the mothers and fathers of yesterday, have not been able to give them the home lessons necessary to the quickest development. They have, by the sweat of their own brows, aided by the great hearts of the North, helped themselves to get the education and the standing which they now have in many communities of our country. Many of our young women have worked their way through the schools, working during the summer in cotton-fields with their parents; doing laundry work with their mothers; sewing for the neighborhood; doing domestic work for others, or teaching the ordinary country schools. More careful training at home would have done much to better fit these young people to meet the great questions confronting them in their life's service.

A SCHOOL IN CUBA

Our schools are increasing every year, and the number of trained colored women is steadily and surely growing larger, and just in proportion as the women who have had the advantages of time and money and heritage come up, so shall we also come up. We want our friends to trust us; to stand by us yet a little longer; to feel that we shall by our work for others of all races, in part, at least, repay them for their efforts for us.

There is next the question whether the young colored woman coming out from the school shall be able to maintain in her life the ideals she has conceived from her school and her teachers. She does this by building up in the communities where she lives or works a society of her own; by getting together small groups of women and girls and trying to

bring these up to see the light as she has been led to see it. If one should take the time to go into the homes of these women, whether single or married, he would find broadening of the family circle, tasty furnishings, order, cleanliness, softer and nicer manners of the younger children, a more tender regard for parents, a stricter idea of social duties and obligations in the home. You may not weary of an illustration. Some years ago a young colored girl was living in a small Southern town. Her mother and five children lived in a house with a big room and a kitchen. This girl could not, would not, be satisfied. She finished the little town school course, was examined, taught a country school for two years, saved enough money to go off to school. By the aid of friends she was graduated. Her first thought was her home, her mother, her brothers and sisters. She began to teach in winter and dressmake in the spring and summer. She finally purchased a piece of land, and put upon it a good substantial house of five rooms. A garden was made, a flower-yard was kept in order — in short, a home was created. To-day the old mother still lives; she — the daughter — still works. The brothers and sisters are all men and women who have followed the example of this older sister. Who can doubt the influence of such a woman? And, right here, I wish that our friends would take the time to see some of these homes. No one has the right to judge of a people by what he sees on the corners of streets or at railroad stations. We find the best of other races at home, in schools, in places of business, in churches — so with all races.

Many people make the claim that the young women do not use their education for others. They are not willing to come into a house and run the kitchen even after they have had the science which makes the work less a drudgery. They are not anxious to take charge of a nursery in a home even after they have learned the kindergarten lullabies which are the delight of the children. But can you not see that one reaches a far greater number of others by going into a district and having classes in cooking of twelve and fifteen throughout the day than she does by confining herself to one small kitchen? And is it not natural for her to long for this bigger and broader field of usefulness? And so it is with the nursery, the laundry, and other professions.

By the intelligent manipulation of steam power to-day, the three days' journey of ten years ago between the North and the far South has been shortened to forty-eight hours. If, through the disadvantages of the past, we have made a start that is telling for the general advancement of our womankind, through the efforts of the workers of to-day, we shall soon reach the goal. For with the mothers of the race trained to meet the responsibilities of home and family ties; with the children forging the links that combine the education of heart, mind, and hand; with thousands of the race maintaining comfortable homes of culture and refinement, we shall have faith in the possibilities of a people that have come up through hard trials.

The advancement of the women of the black race of America is assured. By the tremendous educative influences of the twentieth century, an epoch will soon be reached in the history of the black race of America that will be marked by the advancement of its women to the highest plane, and a consequent uplift of the masses of an outcast people.

WONDERFUL links in the missionary chain of providential events: A Swedish sea-captain is converted in New Orleans and baptized in New York in 1844. He tells his story to a friend in Sweden, who is led to study the New Testament, become a Baptist, and after awhile, in consequence of his new views, an exile. But before persecution had driven him across the sea to America he had organized the first Baptist church in Sweden with six members, baptized by him under cover of midnight darkness. To-day there are some 40,000 Baptists in Sweden. More than that, the exiled colporter Nilson was the means of establishing a number of Swedish Baptist churches in this country. And the old sea-captain, Father Schroder, is still living at the age of eighty-six, having seen the Baptist Swedish churches in the United States grow to a total membership of about 25,000. What a romance! The gospel, filling a heart in New York, is sent across the sea to Sweden and works there; back again it comes to work here, and we have the beginnings of a great work on both sides the sea. They who try to separate home and foreign missions have a difficult and fruitless task. Divine Providence links them inextricably together.

A Splendid Chance to Help

WANTED: CHAPEL FOR THE APACHES

THE Apaches in Oklahoma Territory have been famous as Indian warriors. They have been regarded as a very hard field for Christian effort, but within the last year, largely through the efforts of Rev. G. W. Hicks, missionary among the Kiowas of Elk Creek, they have undergone a great change in their attitude toward Christianity, and a large number have recently been baptized. At a recent meeting which was held among them, when several of the Kiowa Christians accompanied Missionary Hicks, to testify of their own Christian experiences, fourteen gave themselves to Christ; twelve of these being Apaches, one a Sioux Indian, and one a Kiowa. The Apache chief professed faith in Christ, and expects soon to be baptized.

A chapel is very greatly needed for this new mission. Mr. Hicks writes that the Apache chief has given land enough for a site near his own house, only a few yards from the beautiful Cache Creek. So anxious is Mr. Hicks for this chapel that he makes a personal pledge for himself and his wife of $100, which they can ill afford to do. The Apache Christians themselves have pledged $110 for this purpose, which is an evidence of the genuineness of their conversion, and of their disposition to help themselves. The sum of $800 more is required. The Church Edifice Gift Fund of the Home Mission Society is so low, that it seems impracticable to make so large an appropriation for this chapel, but if some one would give us $500 the Society would undertake to put the enterprise through. Who will do it?

ROBERT JUDSON WRIGHT, Two Gray Hills, Crozier, New Mexico. Born, August 17, 1906.

Whichever way I look at you,
You'll catch my eye and love me too.

A "Precious Jewel," ev'ry day
I'll shine for Jesus all the way.

A baby well to you may bear
A message from the Christchild fair.

Our Little Folks

The Christmas Joy

WHY do bells for Christmas ring?
Why do little children sing?

Once a lovely shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger's cradle bright.

There a darling Baby lay
Pillowed soft upon the hay,
And its mother sang and smiled,
"This is Christ, the Holy Child."

Therefore bells for Christmas ring;
Therefore little children sing. — *Exchange.*

DEAR LITTLE FOLKS:

AVERY merry Christmas to every one of you. I can think of a good reason why you may all be much happier this year than at the last Christmas season.

Some of you are under seven years of age. Let us hope that many of your names are enrolled among the Precious Jewels of our Society, who have all the year been "shining for Jesus," and who as Annual Members have sent your dimes, and as Life Members your dollars, to tell the brown-skinned, the red-skinned, and the yellow-skinned little boys and girls on our mission fields the good news of the birth of the Christ-child.

Then there are all the members of the Junior Endeavor Societies and Mission Bands. I know that many of them have saved money, and earned money, and given it to help tell this beautiful Christmas story. Then why should you not be happier this year than last, because you know better how to do errands for the Master? May this be for one and all the very gladdest of all the glad Christmas days you have ever spent. I hope, as our little folks look forward to the Christmas joy which loving friends make ready for them, they will think of those little brothers and sisters who do not know about this happy time, or through the kindness of their Christian friends are just learning what it means. Among the pretty electric devices which we see upon the business streets of our cities in the evening are the lights flashing out through the darkness and forming themselves into fanciful designs, names of warehouses, advertisements, etc. Long, long ago there shone out through the gloom of a selfish world the beautiful motto, — the words of the Lord Jesus, as St. Paul called them to mind, — "It is more blessed to give than to receive." I can seem to imagine a great procession of people, men and women, young men and maidens, lads and lassies, wee boys and girls, passing under the Christmas archway between Thanksgiving and the New Year. One by one the letters flash out and seem to glow with the light of heaven — "It is more blessed to give than to receive." May every one who from month to month sits down to chat with us in the Little Folks corner of the ECHOES, prove the truth of this saying, which is ever old, and ever new.

AND what shall we give? Ourselves, — our service, our prayers, our influence, our money.

And to whom, and for whom?

We must not forget any who need the aid that we can give them. Let us remember what Ofdotia, our faithful pupil and long-time helper at the Alaskan Orphanage, used to say, "I am everybody's child who needs help."

SINCE our topic this month is "Our Treasury," we shall ask our little folks to pay good attention to the lessons taught by the incidents on these pages, and to try to find the sweetness wrapped up in the act of giving cheerfully in just the ways whereby we can do the most good.

Which Will You Give?

A BOY who had his pocket full of pennies and dimes dropped one into the missionary box, laughing as he did so. His was a tin penny. It was light as chaff, for he put it in without any thought.

Another boy put in a penny, and then looked up to hear his teacher praise him for it. His was a brass penny. He gave it in the hope of being praised.

A third boy gave a penny, saying, "I suppose I must give something; all the rest do." His was an iron penny. His heart was cold and selfish.

A fourth dropped a tear as he let his penny fall from his fingers, and he sighed, "Poor heathen, how I pity them!" His heart was kind and his penny was a silver penny.

But there was one scholar who gave because his heart was filled with love of Jesus, saying: "For thy sake, O blessed Saviour, I give this penny. Use it in some way to thy honor and glory." His was a golden penny, for it was a gift of love. — *Selected.*

"WE'RE GOING TO MAKE A MERRY CHRISTMAS FOR SOMEBODY"

The Joy of Giving

THERE is joy in giving that none but they who give with the heart as well as the hand can ever experience. Over sixty years ago Thomas Carlyle lived in a peasant's cottage in Scotland. The little fellow had saved up all his pennies and banked them in an earthen jar, which he kept on a high shelf above the fireplace. One cold, snowy day, when his parents had gone to market, there knocked at the door a poor, miserable, half-starved beggar, who asked for help. The lad's heart was touched with pity, and, climbing up on a chair, he reached down his jar and emptied the contents into the beggar's hand. When he grew up to be a great man, he described his feeling that day by saying with deep emotion: "I never knew before what the joy of heaven was like."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Anxious to Go

A NEW ZEALAND girl was brought over to England to be educated. She became a true Christian. When about to return, some of her schoolmates endeavored to dissuade her. They said: "Why do you go back to New Zealand, now that you are accustomed to England? You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What?" she said; "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they can get it, too? I would go if I had to swim there!" — *Baptist Commonwealth.*

Gifts of Service

A MISSION BAND EXERCISE FOR SEVEN GIRLS

All Together:

A little mission band are we,
And this we mean to do:
To work for others so that they
May know our Jesus too.

First Girl:

To dark Alaska, far away,
Our gifts and prayers we'll send;
For oh, so few have ever heard
Of Christ, the children's Friend!

Second Girl:

Down to the sunny Southland too
('Tis not so far away)
We'll haste to send our loving aid,
To bring a brighter day.

Third Girl:

They say that in New Mexico
The children, gay and bright,
May never find the way to heaven,
Unless we send the light.

Fourth Girl:

And have you heard, oh, do you know,
That in the Golden State,
Are little slave girls, sad and lone,
Who for our coming wait?

Fifth Girl:

There are the Indian children too,
How dark their lives, and sad!
Oh, how they need our Christ to know,
For He can make them glad!

Sixth Girl:

We'll not forget the Mormon child,
But send him teachers kind.
And in our cities too we'll try
God's little ones to find.

Seventh Girl:

The Porto Rican children wait
The story we repeat,
While little ones on Cuban shores
Must hear the message sweet.

All Together:

A little mission band are we,
And this we mean to do:
To work for Jesus every day
And to His cause be true.

The American Baptist Home Mission Society

Receipts from New England for October, 1906

Maine	$275.95	Massachusetts	$2,282.04
New Hampshire	83.46	Rhode Island	198.60
Vermont	39.20	Connecticut	1,716.00

Total, $4,595.25

The Woman's American Baptist Home Mission Society

For the General Work

Receipts for October, 1906

MAINE, $410.23. — North Paris, $3.50; Buxton Centre, $7.58; West Sumner, $5.50; Waldoboro, 1st, $25.00; State Convention, $8.00; Baring, from estate of Lucy S. Russell, $225.00; Warren, Junior Band, $3.00; Sidney, $3.75; No. Kennebunk, $5.75; Canton, $8.50; Charleston, $10.00; Freeport, $7.75; Bethel, Church, $3.75; Milo, $8.10; Auburn, Mrs. J. M. Beede, * $5.00; Lebanon and No. Berwick, $7.42; Kennebunk Village, $7.85; Kennebunk Village, Mrs. Wells's S. S. class, $2.00; Biddeford, 1st, Church, $1.74; Springvale, $5.50; Portland, 1st, Ella F. McAllester F. L., $5.00; Kennebec Assn., $5.00; No. Livermore, $5.00; West Gardiner, $7.00; Camden, Chestnut St., $2.54; Lewiston, A friend, $24.00; Portland, Central Square, $7.00.

NEW HAMPSHIRE, $88.18. — Manchester, 1st, $3.75; So. Hampton, Church, $1.13; Milford, $14.74; Concord, 1st, * $1.00, $6.00; Concord, 1st, Mrs. Hannah G. Hoit, * $5.00; Amherst, $10.00; Brentwood, Church, $5.25; State Convention, $2.31; Nashua, 1st, $35.00; Newport, * $5.00.

VERMONT, $54.55. — Essex Junction, B. Y. P. U., $5.00; Cavendish, $6.00; Johnson, $12.50; Brattleboro, $5.00; East Hardwick, * $5.00; East Hardwick, Rev. and Mrs. O. N. Bean, $5.00; Perkinsville, $13.00; Andover, $1.05; Andover, S. S., $2.00.

MASSACHUSETTS, $946.40. — No. Abington, $15.00; Ashfield, Church, $3.50; Braintree, $12.60; Lowell, Worthen St., Mrs. G. W. Harris, * $5.00; Worcester, Dewey St., $3.10; Merrimac River Assn., $15.00; Leominster, 1st, $15.00; Holliston, Gleaners, $5.33; Sherman's Corner, Band, $7.00; Boston, Bethany, * $5.50; Worcester, South, Mrs. M. B. Flinn, * $5.00; No. Adams, $25.00; Wenham, Earnest Workers, $4.00; Gloucester, 1st, F. L., $4.69; Merrimac, $3.05; Worcester, 1st, Church, $51.38; Berkshire Assn., $6.34; No. Egremont, Church, $5.25; Somerville, 1st, Mrs. W. F. Gillette, * $5.00; West Bridgewater, S. S., $4.00; Bridgewater, Church, $3.00; Waltham, 1st, A friend, * $5.00; Lowell, 1st, Mrs. H. L. Tibbetts, * $50.00; Pittsfield, Morningside, Juniors, $17.30; Brockton, North, $15.37; Dorchester, Immanuel, Christian Workers, * $5.00; Melrose, 1st, Primary S. S., $2.73; Lowell, Branch St., $6.92; Boston, Tremont Temple, Mrs. Isabelle S. Burgess, * $5.00, $15.00; Wollaston, Elliot Society, $10.00; Newton Centre, $36.04; Fall River, 1st, * $5.00, $15.00; Swansea, $5.00; Pittsfield, 1st, Miss S. J. Smith, * $5.00; Bolton, Church, $8.20; Whitman, 1st, $20.00; Whitman, 1st, J. B. Y. P. U., * $5.00; Cambridge, Old, Mrs. J. G. Gooch, * $15.00; Hyde Park, F. L., $7.22; No. Scituate, A friend, * $5.00; Old Colony Assn., $5.26; Northboro, $11.50; Northboro, Mrs. M. Anna Wood, * $5.00; East Boston, Central Square, $30.00; Boston, Stoughton St., Workers-together Society, $10.91; Shelburne Falls, 1st, $23.50; Chelsea, 1st, the late John Burgess, in memory of his wife, Caroline T. Burgess, $50.00; Greenville, Rochdale, $10.00; Worcester Assn., $11.00; Natick, Contents of Freddie's mite-box, $0.91; Framingham Assn., $5.99; Medford, $4.50; Worcester, Adams Square, $5.00; Chicopee, Central, $2.00; Hampden, Memorial to Mrs. Maria Sheldon, $5.00; Holyoke, 1st, $10.55; Holyoke, 1st, Juniors, $3.00; Northampton, $5.00; Springfield, Highland, $20.00; Springfield, Park Ave., $6.95; Springfield, State St., $10.00; Westfield, * $5.00, $16.00; Malden, 1st, Senior Love Bearers, * $5.00; West Somerville, * $5.00, $75.00; Chicopee Falls, Junior C. E., $8.00; Boston, A friend, $1.00; Melrose, 1st, Miss H. B. Vose, * $5.00; Mansfield, 1st, * $5.00, $8.25; Wenham, $11.00; Cambridge, A friend, $56.00; Lowell, 1st, $25.00; Brockton, Messiah, $3.00; Salem, Central, * $5.00, $6.56; Salem, 1st, $14.00; Somerville, Perkins St., $10.00; Natick, S. F. L., * $5.00, $9.00; Amesbury, Market St., * $5.00.

RHODE ISLAND, $47.23. — Norwood, $3.50; Woonsocket, 1st, $3.90; Providence, 1st, Church, $16.03; Hope Valley, * $5.00; Providence, Union, Mrs. Alice H. Crossman, * $5.00; Newport, 2d, P. J., $0.80; Richmond, 2d, $8.00; Providence, 1st, * $5.00.

CONNECTICUT, $240.49. — Wethersfield, $1.00; Suffield, 2d, $23.00; Wallingford, $14.50; Wallingford, F. L., $2.15; So. Woodstock, Mrs. L. F. T. Burleson, $0.10; Waterbury, 1st, $25.00; Rowayton, $6.00; Danbury, 2d, $9.71; Danielson, $25.00; Shelton, 1st, $14.50; Willimantic, 1st, $28.37; Cromwell, $25.00; Meriden, 1st, $18.75; Moosup, B. Y. P. U., $5.00; Hartford, South, $9.00; Brooklyn, $11.25; Putnam, $18.16; Norwalk, 1st, $4.00.

MISCELLANEOUS, $274.47. — N. Y., New York, A friend, through Mrs. S. H. Phillips, * $5.00; N. Y., Rochester, Miss G. G. Davis, $9.00; Int. on Mexican Fund, $20.00; Int. on Flint Fund, $125.00; Int. on Higgins, Pyne Memorial and Bixby Fund, $20.00; Literature, $[illegible].

Total, $2,061.55.

Alaska

Receipts for October, 1906

MAINE, $42.27. — Skowhegan, 1st, *$5.00; Bowdoin Centre, S. S., $1.25; Addison, * $5.00; Auburn, Mrs. Helen B. Breneman, * $5.00; Milo, $2.25; Kennebunkport Village, S. S., $10.00; Skowhegan, S. S., $0.77; Charlotte, S. S., $3.00; Bangor, 1st, $5.00; Brooklin, S. S., $5.00.

NEW HAMPSHIRE, $34.78. — Antrim, Robert L. Abbott, $1.00; Bradford, L. M. A., $1.00; Goffstown, S. S., $20.00; So. Lyndeboro, Primary Class, $2.28; Lyme Centre, Primary S. S., $5.50; Nashua, 1st, What-so-ever Class of S. S., $5.00.

VERMONT, $11.35. — Johnson, S. S., $5.00; West Haven, Primary Class, $1.35; Ludlow, S. S., $5.00.

MASSACHUSETTS, $134.16. — Wakefield, Willing Workers, $15.00; Boston, Miss Elizabeth Stewart, $1.00; Cambridge, Miss Nell Berry, $1.00; Cambridge, Miss Mabel Berry, $1.00; Boston, Mr. Chas. H. Currier, $5.00; Worcester, 1st, Church, $1.00; Gloucester, 1st, F. L., $1.40; Westfield, S. S. Class of Mrs. J. I. Brown, $5.00; Lowell, 1st, S. S. Class of Mrs. H. L. Tibbetts, * $5.00; Worcester, Lincoln Sq., S. S., $5.00; Boston, Tremont Temple, Mrs. Isabelle S. Burgess, * $5.00; East Somerville, $6.00; Fall River, 1st, * $5.00; Cambridge, Old, Mrs. J. G. Gooch, * $5.00; Cambridge, Mrs. S. L. Wyman, * $5.00; No. Scituate, Mrs. Walter Sargent, * $5.00; Boston, Tremont Temple, S. S., $10.00; Laurel Park, S. S., $5.00; Westfield, S. S., $5.00; Worcester, Lincoln Sq., B. Y. P. U., $1.00; Malden, 1st, Senior Love Bearers, * $5.00; Malden, Mrs. Lorin S. Wiley, * $5.00; Reading, * $7.51; Mansfield, 1st, * $5.00; Leominster, * $5.00; Salem, Central, * $5.00; Braintree, Home Dept. of S. S., $4.25; Amesbury, Market St., $5.00.

RHODE ISLAND, $10.00. — Providence, Union, Mrs. Alice H. Crossman, * $5.00; Central Falls, Broad Street, Ella Louise King, * $5.00.

CONNECTICUT, $52.25. — Voluntown, F. L., $5.00; Hartford, Mrs. E. J. Gordon, In memory of Lena T. Gordon, * $5.00; Warrenville, $5.75; Southington, 1st, F. L., $5.00; Shelton, 1st, S. S., $11.50; Hartford, South, Intermediate Soc. of C. E., * $5.00; Southington, Mrs. F. B. Bradly, * $5.00; Moosup, Plainfield Union S. S., $10.00.

MISCELLANEOUS, $229.31. — N. Y., Wyomanock, S. S. Class of Mrs. H. M. Goodrich, $10.00; Mich., W. B. H. M. S., $200.00; Pa., Waymart, A friend, $1.00; Interest, $18.31.

Total for Alaska, $526.13.

* Premium on Policy in Cooperative Insurance Co.

GERTRUDE L. DAVIS, *Treasurer.*

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